fight a battle." Now, if we understand the duties of a Commander-in-Chief, Gen. Mendo. ovided he really used the words imputed to him by Gen, stocum, had no right to keep the army in a position which he deemed an unfit place in which to fight a battle, and deserves resulted from his permitting his own judgment to be overruled. That this is the view which would be taken by men of candor and good sense is plain from the magerness to disprove Gen. Slocum's assertion evinced by the friends of Gen. Meade. Such is not, wever, the opinion of the Count of Paris, whose curious views upon the subject are set forth in the following sapient observations:
"If he had found that his lieutenants inclined to the opinion that their troops had suffered too much to continue the struggle, he would undoubtedly have given the order of retreat. But it is of no consequence, for, what-ever may be the opinion of a council of war, the General-in-Chief, being alone responsible, should, if the decision is a good one, re-ceive all the credit of it." There is, to be sure. a current notion that a Commander-in-Chief ought to have opinions of his own, and that if he suffers his subordinates to dictate them, they, and not he, may claim most of the credit for what follows. But the optimistic Count o Paris, who may be looked upon as the Mr. capacity of thinking for himself is really a mat-ter of no consequence.

The Philosophy of Sympathy.

If the evolutionary hypothesis should come to be generally regarded as affording the only satisfactory explanation of the origin and history of man, there are certain English philosophers, now seldom read, whose ideas would be invested with peculiar pertinence and value. To those, for instance, who should be disposed to regard the struggle for exist-ence as still too rude even in highly civilized societies to permit of the frequent indulgence of benevolence—who should look upon selfishoss as still, under more or less effective disguises, the mainspring of human action—the system of Hobbes would seem to have been specially adjusted to Darwin's theory of the origin of species. For it was the distinctive tenet of the political and moral philosophy of Hobbes that a state of nature is a state of war of every man against every man, and that there is in mankind no such thing as disinterested affection not originating in self-love. It is probable, indeed, that nobody who believes that man is the outcome of multifarious and longcontinued processes of improvement applied to an anthropold ape would deny that the fundaconfined to the state of things which existed in the earlier stages of man's upward progress. as, for instance, among the cave dwellers. The radical defect of Hobbes's philosophy the multitude of complex impulses and feelings observed in highly civilized man which are not self-regarding in their outcome (what-ever may be true of their origin), and which Mr. Spencer has compendiously described under the name of altruism. Now, it happens that the germ of the ethical system set forth with much particularity in the "Data of Ethics" is to be found in writings which represent the first recoil from the harsh theories of Hobbes, and this germ is transmitted through Shaftesbury and Hutcheson to Adam Smith, whose "Theory of Moral Sentiments" not merely the corrival and corrective of selfishness, but has actually become the master impulse of the human mind. In other words Adam Smith somewhat rashly claims for the present condition of civilized mankind all that Mr. Spencer has ventured to predict for the brighter future of humanity.
All of the writers named have been or will

be included in the series of " English Philosophers" now reprinting in this country by the Petnama; indeed, the latest addition to this collection is a volume prepared by Prof. THOMAS FOWLER of Oxford University, and de-voted to Shafiesbury and Hutcheson. Dr. Fowler prefaces his discussion of Shaftesbury's ethica writings with a short account of his subject's life. Upon this head we scarcely need to re-mind the reader that the third Earl of Shaftesbury was the grandson of Drvden's "Achito-phel," the friend and patron of John Locke. and that Lady Dorothy Manners, who was wife to the second and mother of the third Earl. had been selected by Locke, who had gone forth into a far country (the north of England) precisely as did Abraham's head servant, in who, in his enpacity of medical attendant to the Ashley household assisted in bringing the third Earl into the world. and was subsequently intrusted with the superintendence of his education. Even if Lord Shaftesbury had never undertaken to discuss philosophical questions, he would have been a redit to his master, for, sithough he never resided at an English university, but after leaving Winchester school went immediately abroad, he acquired so thorough and fruitful a knowledge of classical literature that it was said of him, "Perhaps no modern ever turned the ancients more into say and blood than he. Their doctrines he understood as well as themsolves, and their virtues he practised better." It is not to be inferred, however, that Shaftesbury, or rather Lord Ashley, as the third Earl was called at this period of his tife, was a priz or milksop because he had consorted very little with Englishmen of his own It was remarked that "his learning, though very extensive, was of an ingenious, gentlemanlike sort, without any mixture of pendantry or conceit." He spoke French flu-ently, and acquired in Italy an acquaintance few Englishmen of his day or of a much interers. could pretend. It is also worth remembering that Shaftesbury was a great friend of Bayle, the author of the famous dictionary. Shaftesbury died in the early part of 1713, before he had completed his forty-second year, all his most important writings having been produced during the preceding four years. When we consider the rank of life in which he was born, his character and pursuits are certainly

whose works Shaftesbury is known to have studied with avidity. Born and reared under very different circumstances was Francis Hutcheson, who may Shaftesbury's ethical system by recognizing the motive power of goodness in those generous impulses which, under the name of altruistic predilections, Mr. Spencer traces from their genesis and infrequent indulgence under savage conditions of society up to the point where they are transformed into strong, if not predominant, instincts. The son of a Presbyerian minister in the north of Ireland, whose father had come over from Scotland, Francis liutcheson was sent, at the age of sixteen, to the University of Glasgow, and, after graduation, he taught for a dozen years a private that the essays by which he is best known were written and published while he was engaged in became Professor of Moral Philosophy at Giangow-a post which he accepted for the express purpose of securing increased leisure for literary work—he published nothing of special

remarkable. Dr. Fowler compares him with

interest or importance.
In opposition to Locke, who had denied the innate origin of moral ideas, and who affirmed that we are led to perform unselfish actions by the use of reason alone. Shaftesbury maintained that "the character of an action was to be ascertained not so much by reasoning as by a subtle and delicate sense, capable, indeed, of improvement by discipline, culture, and education, but the natural and inalienable heritage of every man from his birth." For "man" read "civilized man," and for "subtle and elicate sense" read "sympathotic impulse." and the proposition just quoted might have been formulated by George Eliot or Herbert Spencer. Shaftesbury went on to aver that the incentives to well-doing and the detersents from evil-doing are to be sought not

solely or even mainly in the opinion of man-kind, or in the rewards and punishments of the magistrate, or in the hopes and terrors of a future world, but in the answer of a good conscience, approving virtue and disapproving vice, and in the love of a God who, by His infinite wisdom and His all-embracing beneficence, is worthy of the love and admiration of His creatures." Here, too, if we strike out the articles of Shaftesbury's religious creed and keep in view precisely what he meant by conscience, we shall have an affirmance to which no exception can be taken by those partisans of the

evolutionary hypothesis who recognize in altruistic impulses a veritable conscience. An interesting feature of Shaftesbury's Theory of Ethics is the ease with which it admits of translation into a theory of mathetics. He conceived both beauty and morality as inherent properties; the one of external objects, the other of actions and characters. He thought, moreover, that both properties are apprehended under the same conditions and after the same manner, and he saw in morality only beauty in one of its higher stages. Called upon to explain and justify his view upon this point. Shaftesbury would point out that we have an instinctive sense of harmony and proportion. As applied to external objects, it is the sense of beauty; as applied to human actions, characters, and dispositions, it is the moral sense; and lastly, when applied to the con-templation of the universal frame of things and the government of the universe, it becomes a religious sense by which we apprehend the supreme beauty. The reader will no doubt ob serve how much Shaftesbury's theory, that morality and beauty are merely different applications of the same fundamental principles of harmony and proportion, has in common with the modern criticism, which advocates the prosecution of art for art's sake, which refuses to discuss the moral tendency of works of art, and maintains that a picture or a poem is moral (so far as the term is pertinent at all) in proportion to the completeness with which the unate sense of harmony and proportion is Attailed. Hutcheson, on the other hand, was careful to

distinguish between a sense of beauty and a moral sense. He held that the instinctive feeling of gratification or repugnance with which actions are regarded could by no analysis be resolved into an apprehension of proportion and harmony. Hutcheson was careful also to discriminate the moral faculty or impulse from the moral standard which is reached by a de-liberate act of judgment. In defining the test or criterion of right action, Hutcheson anticipated the utilitarian standard and it is ourlous to note that he employs the very phrase which afterward became so celebrated in the mouth of Bentham. Perhaps we cannot do better than to quote this interesting passage by way of concluding our brief review of Fowler's account of two English philosophers who are likely, as we have said, to be read with renewed attention, how that men are attempting to reconcile the old ethics and methetics with modern science. "In comparing," says Hutcheson. "the moral qualities of actions in order o regulate our elections, among various ac tions proposed, or to find which of them has he greatest moral excellency, we are led * * * to judge thus-that in equal degrees of happiness expected to proceed from the action,

the virtue is in proportion to the number of persons to whom the happiness shall extend," whereas, the (numbers of persons benefited being equal, the virtue is as of the quantity of happiness conferred. That is to say, according to Hutcheson, "the virtue is in a compound ratio of the quantity of good and number of enjoyers. In the same manner, the moral evil or vice is as the degree of misery and number

THE TRUTH CONCERNING THE CATTLE

ling the Glamour of Cattle Ratsing

The Books versus the Herde-How Capi-talists are Taken In-How the Govern-ment to Robbed of its Boot Land. MEDICINE Bow, July 12.- The high price of beef has greatly stimulated the business of cattle breeding. English and Eastern capital eagerly seeks investment in Western cattle ranches. It has been estimated that about \$30,000,000 of English and Eastern money has been invested in the region extending from the Rio Grande River to the northern boundary line during the past three years. This is probably an over estimate. The brands, that are supposed to represent ownership of horned stock, are bought without a thorough examina-tion of the herds that sanguine investors suppose are represented by the piles of branding irons lying around corrals, or sketched in books of record in county offices. At present the excitement about cattle approaches in inten-sity a mining craze. The writers for the press and illustrated magazines are, in a great measure, responsible for calling public attention to the Western plains and the Rocky Mountain valleys as desirable localities

for cattle breeding. The majority of these writers know absolutely nothing about the breeding and successful handling of cattle. They could not distinguish a Durham steer from a scalawag Texan. Their knowledge is obtained from the fraudulently kept stock books and lying statements made by ranchmen, who are anxious to unload on English and Eastern investors. The impression conveyed by these writers is that the Western plains and mountain valleys teem with herds of cattle. feeding on the nutritious grasses, and that certain wealth awaits all men who will pay attention to their herds. Descriptions of life on the plains and in the mountains abound in these writings. The pictures are attractive, but are they true? The census of 1880 shows (and the figures for

1880 are approximately correct for 1883) that in the strictly pastoral region embraced within the lines of New Mexico, Colorado, Wyoming, Dakota, Montana, Nevada, Utah, Washington, and Oregon there were 1,923,148 cattle, or 416.573 less than in the State of New York. Kansas and Nebraska, States that extend from the Missouri River westward into the arid belt, graze more cattle than all the so-called 'cattle country." excepting Texas. Colorado has been puffed more extensively than any other State as a desirable location for eattle breeders. For years cattle have been driven 346,739 cattle in Colorado. South Carolina, a State never spoken of as a cattle country, possessed 363,709 cattle in 1880. Arkansas, where the men are faisely supposed to spend their time lying in wait behind corn cribs for their personal foes, contained 708,243 cattle, or 351,504 more than Colorado. In 1880 Florida grared 467,370 cattle, over 120,000 more than

The cattle country contains, not including Texas, about 800,000 square miles. The fact that buffaloes once grazed over most of the land is strongly dwelt upon by the cattle breeders. Throughout this vast range cattle are expected to pick up their living during the winter. It is asserted that the loss of stock is very small on these natural breeding grounds. With all these advantages the cattle States do not graze as much stock as New York, a State containing but 47,000 square miles, and where the cattle are fed hay and grain for six months every year. The losses in New York by freezing and starving will not equal the loss in any of the cattle States of the far West in one blizzard in the latter portion

of the winter.

All men who have travelled over the Col-

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SUN, SUNDAY, JULY 22, 1888.

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THE FIRST BALLOON ASCENT.

The Experiments of the Montgolder Broth-

Auvergne witnessed the first practical experiment in acrostatics. The Mentgoliler family, one of ancient and honorable descent, had iong been connected with the paper manufactures of that part of France, and the father of the inventors of the balleon was in prosperous circumstances, employing as many as three hundred persons—a very large number indeed for those days. Although the first great experiments were made with hot air, we have the authority of one of the Montgolilers for stating that he had contempinted the use of gas.

Thursday, June 5, 1785, was a great day for Annopay, a small town about thirty-six miles from Lyons. In the public square a huge ball or bag 110 feet in circumterence, weighing, with a wooden frame at its base, some 300 pounds, and capable of containing 22,000 feet of vapor, was slowly swelling till it took scores of strong arms to keep it from flying heavenward. At a given signal it was released, when, to the general astonishment, and annid enthusiastic cheers, it rose to a height of 6,000 feet, drifted bout a mile and a hind, and then slowly settled on the ground.

This was the first public experiment made by the Montgolibers, and it is not too much to say that the news of it caused more excitement in France, and indeed in Europe, than has sver been caused by any balloon ascent which has succeeded it. The father of the brothers Montgoliber was ennobled by Louis XVI, the same year, the latters patent stating that it was intended as a reward for his labors in an enlightened manufacturer, and for 'the beautiful discovery of aerostatic machines, entirely owing to the knowledge and researches of his two sons."

The news of this success speedily reached Paris, where a meeting of savans was immediately convened. By the advice of one of their number, M. Faujas de St. Fond, a public subscription was invited to defray the expense of an experiment on a large scale, this time with inflammable gas," as hydrogen was then commonly called. One thousand pounds of run filing and four hundred and annetwe From Good Wards

de Mars by hight, and secretly, for fear of a mob. An eyewithess tells us that

No more wonderful scene could be imagined than the balloon being thus conveyed, preceded by lighted forches, surroducide by accuracy, and executed by a detactiment of feat and horse guards; the necturial march, the form and capacity of the body, carried with so match pressured, the silence that related the trade of the second miles from Paris, it caused considerable alarm. It is supposed by many to have come from another world; thany fly, others, more sensities, this it is monstrous bird. After it has a lighter there is yet medion in it from the gas it still contained. A small crows game courage from numbers, and for an hour superactics by gradinal steps, toping meanwhile the monster will take finght. At length one bodder than the rest takes his sun, saids carefully to within shot, fires, whinesee the monster shrink, gives a shout of trimiph, and the crowd rather in with fails and pleidforks. One tears which he thinks to be the skin, and causes a poisonous steacht, again air retire. Shome, no doubt, now urges them on, and they tie the cause of starm to a horse's tain who gainess across the country tearing it to shreets.

The Government, absurd, as it may seem.

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